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that of "keeping Dr. Broadus himself constantly before the reader's mind—from various and progressive points of view."

The book begins with an account of the Broadus family in this country and proceeds to speak of Major Edmund Broadus, the father of John Albert. From this part of the work it appears that "since 1715 Caroline county, Va., has been the Mecca of the Broadus clans," which have given to their native state several distinguished citizens and to the Baptist denomination a number of eloquent preachers, besides the subject of this biography, who was undoubtedly the greatest of them all. From the third chapter to the end of the book Dr. John A. Broadus is set before the reader, as the youth, as the young school-master, as the university student, as the post-graduate student and pastor, as the pastor and university chaplain, as the New Testament interpreter at Greenville, S. C., as the preacher to soldiers, as the traveler in Europe and Palestine, as the professor at Louisville, as the father at home, as the successor of Dr. Boyce in the presidency of the Southern Baptist Theological Seminary, and as the man of noble achievement finishing his work.

The present notice is written with delightful memories of association with Dr. Broadus in New Testament study, and with a conviction that his character, learning, sagacity, breadth of view, fairness of mind, aptness to teach, eloquence, and piety set him apart as one of the finest examples of American manhood, one of the ripest fruits of modern Christianity.

ALVAH HOVEY.

NEWTON CENTRE, MASS.

THE GENIUS OF PROTESTANTISM. By R. MCCHEYNE EDGAR.
Edinburgh: Oliphant, Anderson & Ferrier, 1900. Pp.
366. 6s.

THIS book has not been made to order. It has rather grown up slowly out of fifteen years of experience in teaching and simplifying the history of the Reformation to a class of freshmen in Trinity College, Dublin. Each time the author has gone over the subject he has got farther into it, and his conception of the momentous issues involved has broadened and clarified.

That he might do no injustice to the Romanists he has in every case where their doctrines and discipline were immediately concerned based his statements upon their recognized authorities. These authorities are especially the Canons of Trent, the catechism of that council, and the Creed of Pius IV.

The author begins with a statement of the faith as it was once for all delivered to the saints. He seeks to find the original common ground of Romanists and Protestants. He then follows the historical accretions of Romanism, as they slowly and to some extent unconsciously crept in. These accretions were without scriptural warrant. They were accordingly forced to seek their justification outside of Scripture. Traditions grew up, and took the precedence of Scripture. These perversions worked themselves out in society with the appalling consequences so well known to history.

When at last the Reformation has become a matured result, it is found that Rome has shifted and now stands on an extra-scriptural basis, and that no compromise between Romanism and Protestantism is possible.

But among Protestants, widely as they seem to differ, there is a real harmony arising out of their common and true scriptural basis. The result is that, as they study the history of doctrine in a larger and better spirit, they are steadily coming nearer together. The unifying principle of Protestantism will at last be found in the sovereignty of God.

The method of Protestantism is experimental. The Protestant reformers were all steeped in the new learning of the Renaissance. The new learning gave the Bible to the world in a form approaching more nearly to accuracy than ever before. Protestantism in the liberty it gives to the individual puts itself in line with all the advanced movements in the world. There is an air of freedom about it that inspires universal activity.

Our author's conclusion is that Protestantism is an unconquerable and abiding force, and that as in the past so in the future it is bound to antagonize Romanism so long as the latter maintains its present attitude.

The positions of the book are well taken, and it is a valuable addition to the literature of the Reformation.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DER CHRISTLICHE GOTTESBEGRIFF. Beitrag zur speculativen Theologie. Von R. ROCHOLL. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. xvi + 371. M. 10.

WE confess to have read this book of Dr. Rocholl with no common interest. Its author—a venerable theologian of the Lutheran church,